CHRISTIAN NEWS FROM ISRAEL

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Ministry of Religious Affairs.

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This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by the official representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

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PART I : CHRONICLE OF EVENTS

MARCH—APRIL

Visitors to the Ministry of Religious Affairs.

Among visitors to the Ministry during March and April were the following : —

On March 3rd, H.E. Mgr. **Epiphanios,** Greek-Orthodox Archbishop of Philadelphia, accompanied by the Rt. Rev. Archimandrite **Narkissos.** Mgr. Epiphanios had been deputed by the Greek-Orthodox Patriarch of Jerusalem to visit Jerusalem, Jaffa, Ramleh, Nazareth and the villages of Galilee with the object of preparing a report on the future reorganisation of the religious life of the Greek-Orthodox communities in Israel.

On March 9th, Mr. **Karl Hartl,** Austrian Consul in Tel-Aviv, who discussed Austrian religious properties in Israel.

On March 13th, Mgr. **N. Siman,** Vicar General to the Latin Patriarch in Amman, who was in Israel to visit his mother in the village of Rameh.

On March 19th, Rev. **E. F. Webber,** of the Methodist Church of Oklahoma City, U.S.A. and Rev. **Harry Hager.**

On March 24th, Mgr. **A. Gori,** Latin Patriarch of Jerusalem (see page 3).

On March 26th, Rev. **Gote Hedenquist,** of the Church of Sweden, a member of the International Missionary Council's Committee on the Christian approach to the Jews, who is studying the possibility of establishing a Lutheran Theological Institute in Jerusalem.

On March 30th, Mgr. **Assaf,** Greek-Catholic Archbishop of Jordan accompanied by Mgr. **George Hakim,** Greek-Catholic Archbishop of Haifa. This was a visit of courtesy by Mgr. Assaf, who had been in Israel since March 21st, prior to his return to the Old City.

On April 6th, Rev. **George W. Sadler,** Secretary of the Africa, Europe and the Near East Mission Board of the Southern Baptist Convention, of Richmond, Virginia, U.S.A.

On April 9th, Rev. **George Maas** of Heidelberg (see page 7).

On April 10th, Mgr. **McMahon,** President of the Pontifical Mission " Pro Palestina", who was received by Rabbi Jacob Herzog, Head of the Department for Christian Communities.

On April 11th, a group of ecclesiastics, students of the Dominican "Ecole Biblique et Archeologique Francaise" of Jerusalem, headed by **F. Pierre Benoit, O. P.,** a professor of the School, who called to make the final arrangements for a seven days' archaeological trip through Israel.

On April 20th, H. E. Mgr. **Jacobus,** Coptic Archbishop of Jerusalem, who had crossed from the Old City.

First official visit of the Latin Patriarch to Israel.

On March 23rd Mgr. Alberto Gori, the Latin Patriarch of Jerusalem, arrived in Israel from the Old City for a five days' visit. He was accompanied from the Damascus Gate to the Mandelbaum Gate by members of the Consular Gorps. At the Israel border of Jerusalem a guard of honour awaited him, and he was received at 8 a.m. by the Jerusalem District Commissioner, the Superintendent of Police, and representatives of the Ministry of Religious Affairs.

His Beatitude then left for Jaffa by car, and at 11 a.m. held a reception at the French Hospital. Escorted by Mgr. Antonio Vergani, he was introduced by Dr. M. Simon, Chief of Protocol of the Foreign Office, to the members of the Diplomatic and Consular Corps and to high officials of the Ministries of Religious Affairs, the Interior, and Foreign Affairs. Dr. Simon extended greetings on behalf of the President. The American Ambassador, Mr. James McDonald, as Doyen of the Diplomatic Corps, presented his colleagues to the Patriarch.

Robed in ermine and violet silks, His Beatitude then left the hospital and walked in solemn procession to the gaily beflagged entrance of the Roman Catholic Church of St. Anthony. Bells pealed out, and an enthusiastic admirer leaned from a lamp-post to sprinkle perfume on Mgr. Gori, who moved on slowly amid the chanting of hymns. Four altar boys clad in red cassocks and white surplices held the long train of the Patriarch's robe. Preceding him were groups with banners representing men's and women's organizations ; Sisters of St. Joseph, Friars of the Franciscan Order, and two files of little boys whose hooded white capes bore crimson crosses.

Leading the procession was a slow-moving police jeep, then two motor-cycle outriders travelling at the same speed as the two aged kawasses. Behind them came the cross-bearer, accompanied by two acolytes carrying flickering lanterns.

Just inside the entrance of the Church of St. Anthony, His Beatitude knelt on the cushioned prie-dieu, prepared for him. Amid the odour of incense and the music of an organ filling the church, Mgr. Gori took his place on the throne. He was welcomed to the Parish by Father Luigi Stellacci. One by one, priests, church representatives — Greek-Orthodox, Copts, and others — and members of the Diplomatic and Consular Corps filed forward to kiss the Patriarch's Ring. Representatives of the Ministries of Religious Affairs, the Interior, and Foreign Affairs were present. In the afternoon the Patriarch attended a tea given in his honour in the club adjoining the church.

The following day, Mgr. Gori called upon the Israel Foreign Minister and upon the Ministry of Religious Affairs at Hakirya. He then left for Nazareth. There he was welcomed by Church officials, the Assistant Military Governor, the Mayor, the Arab members of the Knesseth, sheikhs and notables as well as by official representatives of the Ministry of Religious Affairs. A crowd of some 2,000 attended, and a police guard of honour presented arms. In solemn procession His Beatitude entered the Church of the Annunciation and was there officially welcomed by the Father Superior of the Franciscan Convent. Mgr. Gori stayed in Nazareth for three days.

On March 27th the Patriarch returned to the Old City. On his way back to Jerusalem he visited the Patriarchal establishment of Deir Rafat, in the Judean hills. Before crossing the lines he met the Jerusalem District Commissioner, to whom he expressed his thanks for the arrangements and his gratification at the excellent relations existing between the Christian community and the government of Israel.

Easter Celebrations 1950.

This year, owing to coincidence of date, Easter was celebrated by the Western and Eastern Christian communities simultaneously.

On **Holy Thursday,** April 6th, the traditional Easter procession from the Old City to Mount Zion in Jerusalem was resumed after an interruption of two years. A group of twenty-five Franciscans, headed by the Custos of the Holy Land, Father Giacinto Faccio, crossed from the Old City at 3 p.m. to pray on Mount Zion, where they were joined by many Priests and Religious from Israel, members of the Consular Corps, and pilgrims. They crossed back later in the day.

On **Good Friday,** April 7th, prayers were said in the Church of the Dormition on Mount Zion.

On **Easter Sunday** services were held in all Christian Churches in Israel.

In Jerusalem, Roman Catholic diplomats and members of the Consular Corps crossed in full regalia through Jaffa Gate, which was specially opened by agreement between the Israel and Jordan authorities, to participate in the Pontifical mass at the Church of

the Holy Sepulchre in the Old City. Some non-Catholic members of the Diplomatic and Consular Corps crossed the lines at Mandelbaum Gate. Masses were celebrated in Jewish Jerusalem in the four Roman Catholic chapels and at the Russian Church, where the service started shortly after midnight. The pealing of church and convent bells and of the Y.M.C.A. carillon was heard all over the City.

A United Easter sunrise service of all Protestant communities in Jerusalem was held in the garden of the St. Andrew's Scottish Memorial Church, opposite the Old City wall, at 5.15 a.m .The Rev. W. L. Hull delivered the sermon on the meaning of the day and said, inter alia, that the establishment of the State of Israel was a fulfilment of the prophecies. At 10 a.m. another service was held in the Church, and at 11 a.m. a special service was held in the Jerusalem Baptist Congregation Church. Members of the American Christian Palestine Committee were among the worshippers. Dr. Daniel Poling delivered a meditation and the Rev. Robert Lindsey gave a survey of Baptist activities in Israel. On Friday and Sunday evenings a programme of sacred music was given in the Y.M.C.A. auditorium.

On Easter Sunday "The Voice of Israel" broadcast the Easter service from the Orthodox El Chadar church in Jaffa. The priest Yusuf Charab officiated and preached the sermon.

In Nazareth churches were crowded with townspeople and with Christian visitors from all parts of the country and from overseas. Foreign worshippers this year numbered several hundreds. Some of the services began the previous night and lasted well into the early hours of the morning.

In Haifa, at 10 o'clock on Saturday night, a special service was held in the Greek-Catholic St. Elias Church. Archbishop George Hakim opened the service with a special prayer against the spirit of Evil. In conformity with the traditional ceremony, he forced open the door of the church, symbolizing the triumph of the Spirit of Good over Evil. He concluded with a prayer for the Arab refugees.

Easter Holiday rations of chicken and lamb or pork were issued to Christians throughout the country by the Food Controller.

Pilgrimages.

On March 21st a group of 27 pilgrims from the Philippines arrived at Lydda by Philippine Air Lines. They visited Haifa, Nazareth, the Tiberias area, Tel Aviv, Jaffa and Jewish Jerusalem, and left on March 29th for Rome.

On April 3rd 24 pilgrims arrived from France. They included **M. de Rochefort,** Chef de Cabinet of the French Foreign Office, and **Mme. Serot,** the widow of the French U.N. representative Andre Serot. They stayed in Israel for three days and then crossed to the Old City.

On April 4th a party of 71 pilgrims arrived in Israel from Rome. The group included 19 Americans, among them Bishop **Fassnacht,** 24 Canadians, mostly priests, 10 Italians, and pilgrims from Mexico, France and Colombia.

On April 9th, Easter Sunday, a group of 62 tourists who had just arrived on the s.s. "Providence" paid a brief visit

to Galilee to attend mass in the Church of the Annunciation at Nazareth. The pilgrimage, however, of more than 800 tourists travelling on the same boat, scheduled for the Easter holidays, was cancelled because of Jordan's refusal to allow more than one crossing of the frontier in Jerusalem.

On April 10th a Near East Skymaster for the first time flew from Lydda in Israel to Mafrak in Jordan to pick up pilgrims on their way back to Rome.

A short guide for pilgrims in French, English, Italian and Spanish has been published by the Ministry of Religious Affairs in collaboration with the Tourist Department of the Ministry of Migration. The pamphlet, richly illustrated, contains information on the Holy Places, on the History of Palestine and on the State of Israel.

A course for Christian Arab guides of pilgrims was organized by the Government Tourist Department. Some of the lecturers are priests.

A new Administrator of Anglican property.

On March 5th Col. **E. H. Clarke** arrived from England with his family to take charge of the administration of Anglican properties in Israel. Col. Clarke was Controller of Heavy Industries in Palestine from 1944 to 1947 and has many friends in this country.

A Belgian Catholic priest visits his former Jewish wards.

On March 7th Abbe **Louis Celis,** who helped to save Jewish children from the Nazis during the German occupation of Belgium, arrived in Israel to visit two girls and two boys whom he had sheltered. During the three years they were in his care, far from making any effort to convert his wards, he had watched over their Jewish religious training, and when one of the boys became Bar Mitzvah, he procured tephillin (phylacteries) for him. Touched by the story, a Tel-Aviv engineer invited the priest to come to Israel and see the children for whom he had so lovingly cared, and with the co-operation of a group of friends and of the Government, the visit was made possible. During his stay, Abbe Celis toured the Holy Places and visited his former wards in the settlement of Shefayim, where he attended the Passover ceremony and the wedding of the eldest of the children.

Robberies of churches.

On March 22nd a Russian Christian, aged 56, was brought before the Magistrate in Haifa charged with having broken into the Carmelite Church in Elijah the Prophet Street on the night of February 19th with intent to commit burglary. He was ordered to be detained for ten days pending further investigation.

On March 23rd unknown persons broke into the Church of the Visitation in Ain-Karem and stole carpets and gold-plated articles to the value of some hundreds of pounds. Immediately on being informed of this, representatives of the Ministry of Religious Affairs and of the District Administration proceeded to the church, where they conferred with the Patriarchal Vicar, Father Terence Kuehn.

The Police authorities took prompt action and arrested and interrogated several persons. There seems to be no doubt that the perpetrators of the outrage were actuated by motives of robbery only and not of desecration. In order that the religious functions of the church should not be interrupted it was agreed between the Ministry of Religious Affairs and Father Terence that the damage be at once repaired ; this was forthwith done, at the Ministry's expense.

Repairs to the Latin Cemetery in Jaffa.

Repairs at the cost of IL.450 were carried out by the Ministry of Religious Affairs at the Latin Cemetery in Jaffa, which had suffered damage during and after the recent hostilities.

5000 Pounds for repairs at Notre-Dame de France in Jerusalem.

On March 25th, 1950, a cheque for IL.5000 was sent by the Jerusalem District Commissioner to the French Consul-General for repairs at the Hospice of Notre-Dame de France, which suffered severe damage during the fighting in 1948. The amount was at once passed on to the Superior of the Hospice, in order to enable him to commence the first repairs without delay.

Repairs at Et-Tabigha.

At the request of the owners of et-Tabigha, the Department of Christian Communities of the Ministry of Religions and the Department of Antiquities of the Ministry of Education and Culture have allocated IL.345 as a contribution towards the repairs of the building erected over the mosaic pavements of the ancient church there.

DESCRIPTION OF THE CHURCH

(by R. A., of the Department of Antiquities)

The mosaic pavement and some stumps of walls and columns are all that remains of a IVth century church at et-Tabigha. The present name, et-Tabigha, is the Arabic mispronunciation of the Greek name Heptapegon, the Seven Springs. When Christianity became the official religion of the Roman Empire in the reign of Constantine the Great, there was inaugurated an extensive search for and identification of Sites sacred to the Church by reason of their association with the life and activities of Jesus. Et-Tabigha was then identified as the site of the Loaves and Fishes Miracle, and a church was erected towards the end of the IVth century over the stone considered as the "Mensa Domini". Most beautiful mosaic pavements were laid in this church, which show traces of repairs executed during the Vth Century. In the VIth century the place fell into ruin, and even its location was forgotten in the course of time, until it was rediscovered by monks at the end of the XIXth century. The plan of the church is the usual tripartite basilica, with transept, apse and narthex.

The most interesting panels of the mosaic pavement, belonging probably to the original phase of the building, are near the altar and in the transept. Two fishes and a basket full of loaves are behind the altar ; waterscapes, most artistically depicting the vicinity of lake Genezareth and portraying animals and aquatic birds

and flowers with various buildings interspersed, cover the panels. Of the buildings one is especially worthy of mention. This is a so-called Nilometre, possibly used at the spot to gauge the water-level of the lake. Mosaic floors in other parts of the church, attributed to the phase of later repairs, exhibit multicoloured geometric designs.

Hellenic National Day — Thanksgiving Service.

On March 25th a thanksgiving service was held at the Greek-Orthodox Church of St. George in Jaffa on the occasion of Hellenic National Day. His Grace Archbishop Epiphanios, assisted by Archimandrite Eustathios, officiated.

A German Christian Zionist on a visit to Israel.

At the end of March, **Dr Hermann C. Maas,** a Protestant theologian of Heidelberg, arrived in Israel, where he has many friends.

Dr. Maas, who is 73, has been a pro-Zionist for almost fifty years. He was present at the sixth Zionist Congress in Basle in 1903, and later learnt modern Hebrew, which he speaks fluently. In 1933 he visited Palestine for the first time ; on his return to Heidelberg he was suspended from his pastoral duties by the Nazi authorities.

Between 1933 and 1939, in cooperation with the Central Committee for Jewish Refugees, Pastor Maas helped hundreds of Jewish families to find a refuge abroad, and hid some Jewish friends in his own home. At the outbreak of the Second World War, he uttered warnings from the pulpit against this lunacy of murder, and in 1942 he was seized by the Nazis, condemned to forced labour and deported to France. At the conclusion of hostilities he was liberated by the U.S. Army and returned to Heidelberg, where he immediately took charge of an organization for aid to victims of racial persecution.

On arrival at Lydda, he was received by representatives of the Ministry of Religious Affairs. In Israel he visited the Holy Places, studied the life of the Christian Churches and minorities and visited many Jewish children's institutions. He was most deeply impressed by his visit, together with hundreds of Jewish pilgrims, to Mount Zion, where the ashes of many hundreds of thousands of victims of Nazi persecution are now preserved in special memorial rooms.

Members of the American Christian Palestine Committee tour Israel.

On April 4th, twenty members of the American Christian Palestine Committee arrived in Israel for an eight-day study tour. The party consisted of religious leaders, university educationalists, authors, journalists, communal and labour leaders. It was headed by Dr. **Daniel A Poling,** Editor of the "Christian Herald", and included Dr. **Howard M. le Sourd,** Dean of the Boston University School of Public Relations, Mr. **Victor Reuter,** Educational Director of the Union of Auto Workers, Rev. **John Althouse,** Shenandoah, Rev. **C. E. Lapp,** Grand Rapids, Rev. Dr. **James Pemberton,** New Jersey, Rev. **Verne Smith,** New Jersey, Dr. **Frank Hackett,** Riverdale, Dr. **Henry Rogers,** President of the Brooklyn Polytechnic Institute, Dr. **William Lindsay Young,** Los Angeles, Director of the National Conference of Christians

and Jews, Dr **J. Raymond Cope,** Berkeley, Cal., Dr. **W. Sharp,** Chicago, Mrs. **Rozella B. Douglas,** Woodburne, Oregon, Dr. **Walter S. Meyer,** Brooklyn, Dr. **Harold Harlow,** Director of Education in Greece of the Congregational Social Service, Mrs. and Miss **Harlow,** Mrs. **Theodore Jackman,** and Rev. **Harold Gretzinger** of California.

They visited various parts of Israel including Jerusalem, where they attended church services on Easter Sunday and met representatives of the Ministry of Religious Affairs.

In a radio interview from Jerusalem on April 9th, Dr. Daniel Poling said that the internationalization of Jerusalem would be "a threat to international security and a disservice to world peace". Dr. Poling said he stood for free access to the Holy Places "guaranteed by Israel and Jordan and supervised by the United Nations". Internationalization, he said, equally unacceptable to Jew and Arab, would solve no problems but would intensify them and even add many new ones. He had found profoundly religious dynamic faith in Israel.

On his return to New York on April 17th, Dr. Harry Rogers recommended that financial assistance be extended to Israel by Christians throughout the world. "From the Christian point of view, we returned tremendously heartened by our experience", he said.

Spanish Diplomats' visit to Mount Zion.

On April 9th, **Marques de Castro de Torres,** the Minister of Spain in Beirut, and family, Sr. **Alberto Paschal Villar,** Spanish Charge d'Affaires in Damascus, Sr. **Guiliermo Perinat,** Secretary of the Embassy of Spain in Cairo, and his mother, **Marquesa de Campo Real,** visited the Church of the Dormition, the Tomb of King David, and the Cave of Anguish on Mt. Zion in Jerusalem.

Consular Mass at the Greek-Catholic Church in Jaffa.

On April 10th a Consular Mass, attended by His Excellency Edouard Felix Guyon, Minister of France in Israel, was celebrated by Mgr. G. Hakim at the Greek-Catholic Church in Jaffa. Mass was chanted by a selected choir from Haifa and was broadcast over "Kol Israel" radio. There was a large attendance both from Jaffa and from other cities, including representatives of the Ministry of Religion.

Repatriation of Arab Refugees.

During the months of February and March, 1950, 191 Arab refugees reentered Israel under the scheme of Reunion of Arab families. Of these, 44 came from Transjordan, 25 from the Lebanon, and 122 from Gaza, which is under Egyptian control. A further group of about 100 persons arrived from Gaza on April 24th. A considerable proportion of the repatriated refugees were Christians. — In addition, some 400 applications have so far been received for refugees in Syria. 150 of these have already been approved. The Syrian authorities, however, made it clear that they were not interested in dealing with this matter for the time being.

German-owned property in Israel.

In January, 1950, Dr. **O. Frederik Nolde,** Director of the Commission of the Churches on International Affairs in the United States,

and Dr. **Max Habicht**, legal adviser to the Lutheran World Federation of Geneva, visited Israel and had a series of consultations with the Minister of Finance and other Government officials on the question of church and mission-owned property in Israel.

The visitors were given all facilities for the inspection of the several properties in Israel, and the various aspects of the return of German and non-German Church and Mission-owned property were discussed.

In February, the World Council of Churches published a statement in Geneva, claiming the return of all church and mission-owned property, whether used strictly for worship or for humanitarian purposes. The statement expressed satisfaction with the attitude of the Israeli Government towards non-German ecclesiastical property. It expressed regret at Israel's apparent intention to distinguish, for the purpose of a settlement, between places of worship owned by Germans and other German property such as schools, hospitals and orphanages, but recognised that Israeli Government officials consulted had expressed their intention of seeking a fair and just settlement, and that assurances had been given to facilitate admission of duly accredited representatives, inspection of property, access to records, and negotiations for indemnities and restitution.

On February 25th and March 21st, 1950, Mr. Aba Even, the Israeli permanent representative with the United Nations, made statements declaring that, while refusing to acknowledge any claims on church or civilian property of which Germany or German persons would be beneficiaries, Israel would agree to the transfer of certain properties formerly owned by German churches to some other religious or charitable agency representative of the same confession.

It is hoped that the negotiations with the representatives of the World Council of Churches, which were started in January, will be continued in June 1950.

Part II : CHRISTIAN LIFE IN ISRAEL

ACTIVITIES OF PROTESTANT CHRISTIAN COMMUNITIES

(By Rev. Wm. L. Hull).

Since the last general report on the Protestant Communities in Israel (Bulletin No. 3. Oct-Nov. 1949) there has been considerable activity and progress in the various churches, missions, schools, hospitals, and institutions.

Christmas, 1949, saw successful united services held in Jerusalem and Jaffa-Tel Aviv. The United Carol Service in the Y.M.C.A., Jerusalem, was outstandingly successful and very well attended; and this encouraged the leaders of the various churches and missions in Jerusalem to plan for united services during Easter week, culminating in a united sunrise service in the garden of St. Andrew's Church, facing Mount Zion and the rising sun.

Easter Celebrations in Jerusalem.

During each day of Easter week, from Monday to Saturday inclusive, a special united service was held in St. Andrew's Church at 6 p.m., in charge of the following speakers : Rev. R. Adeney, Anglican Church ; Rev. L. F. Irish, American Gospel Church ; Rev. H. L. Minard, Y.M.C.A.; Rev. Wm. L. Hull, Zion Christian Mission; Rev. W. L. McClenahan ; Rev. R. L. Lindsey, Jerusalem Baptist Congregation. On Good Friday a united service was held at noon, led by Rev. A. Scott Morrison, Church of Scotland.

The Easter Sunrise service commemorating the resurrection of our Lord and Saviour, Jesus Christ, was attended by about one hundred and fifty people. It was held at 5.15 a.m. and was in charge of Rev. Wm. L. Hull and Rev. W. L. McClenahan. The service was broadcast over the Israel stations, both medium and short wave, and was heard in England and also relayed to the United States and Canada. Visiting members of the Christian Palestine Committee of the United States, including their chairman, Rev. Daniel Poling, attended. A bank of clouds lifted just at sunrise and permitted the bright rays of the rising sun to light up the Old City and Mount Zion, which the congregation was facing, as the service began.

At 8.30 p.m. on Good Friday special Bach records of sacred music were played at the Y.M.C.A. ; the audience also joined in singing hymns, and the scriptures relating to the day were read. A similar service was held on Easter Day at 6.30 p.m., with appropriate Easter music.

During the absence of Canon H. Jones in England the supervision of the Jerusalem work of the Church Missions of the Anglican Church has been in the hands of Rev. R. Adeney, who has recently been temporarily in charge of St. Luke's Church, Haifa. Regular church services have been held in the English Mission Hospital building, as well as a small school under the leadership of Miss R. Clark.

Anglican Church, Tel Aviv (Report by Rev. L. G. Allison).

Since Christmas, 1949, the Anglican Church and the Church of Scotland in this district have continued to express their fundamental unity of spirit by uniting in worship on the Sunday evening of each month. The place of meeting and form of service alternate from month to month.

The two Churches also combined to effect the repair of the organ of the church in the former German Colony. It is now completely restored and in use at the Sunday services. To honour the bicentenary of the death of Bach, all the music on Palm Sunday was taken from his works. Public Organ Recitals, with other instrumental and some vocal items, are also given : the two so far held have been well attended, and it is hoped to continue them in the future.

During Holy Week we followed our custom of a celebration of the Holy Communion on Maundy Thursday evening, in special memory of the institution of the Lord's Supper. Two hours on Good Friday, from noon to 2 p.m., were devoted to meditations on the 'Words from the Cross,' and one hour to united worship in the

evening. Our Easter services were joyful and the congregations larger than average.

Church of Scotland.

Attendance at St. Andrew's Church, under the ministry of Rev. A. Scott Morrison, is increasing. Several Christian Arab families have been re-united in Jerusalem, those in the Arab-held territory having been permitted to return by the Israel authorities, and a number of these now worship in St. Andrew's. Regular services have also been held by Rev. Scott Morrison in St. Peter's Church, Jaffa.

The Tabeetha School in Jaffa has been suffering from a lack of teachers and helpers. Fortunately, permission for the entry of new teachers has now been obtained, and help is on the way, so that this school will now be able to function on a larger scale.

The Scottish Hospital in Tiberias, also an enterprise of the Church of Scotland, was re-opened in January this year. Under the able guidance of Dr. H. Torrance this hospital is co-operating with the Israel authorities and at their request is ministering specially to maternity cases. Some forty patients are now cared for in this hospital.

American Gospel Church.

The American Gospel Church of the Christian and Missionary Alliance, under the ministry of Rev. L. F. Irish, is returning to a more or less normal routine. Regular services are now held in the downstairs auditorium of the church, and there is some prospect of the main auditorium being repaired soon. The 'House of the Seekers After Truth' is open daily. The work in Beersheba will be resumed as soon as the military authorities vacate the property there.

Baptist Church.

Regular services are held in the American Baptist Mission, Jerusalem, and on Easter Sunday morning a special service was addressed by Rev. Daniel Poling, General Chairman of the Christian Palestine Committee, New York, by Rev. G. W. Sadler, General Missionary Secretary of the Southern Baptist Convention, and by the pastor. Under the ministry of Rev. R. L. Lindsey, this group is planning to develop property they own near Tel Aviv into a Christian Kibbutz, or collective settlement.

The Baptist Home in Nazareth now has twenty Arab children under its care and is looking forward to the arrival of a pastor and his wife from the United States, who will take over the spiritual supervision of the church there. A secondary school is now being planned in conjunction with the existing primary school.

Other activities in Jerusalem.

Zion Christian Mission, under the ministry of Rev. Wm. L. Hull, held a special series of Passover lectures during Easter week. Other missions in Jerusalem, such as the Bible Evangelistic Mission, the Leper Home, etc., continue to carry on their regular gospel work

with complete freedom. The Y.M.C.A. has recently extended its membership, and its activities are approaching the scale of former years. Mr. A. L. Miller, who has been the General Secretary for the past fifteen years, is now retiring and has been succeeded by Mr. J. L. Putnam, assisted by Mr. H. L. Minard. Mr. and Mrs. Miller will be greatly missed by the Protestant community in Jerusalem.

Haifa.

Full services continue in St. Luke's Anglican Church, and the church was nearly full on Easter Sunday morning. Rev. R. Adeney continues to minister to the congregation, dividing his time between Haifa and Jerusalem for the time being. Rev. R. Farah ministers to the Arab-speaking Anglican congregation at St. Johns Church, Haifa, and also in Acre and Kfar Yassif. Regular services are held at each place on Sundays. Services for sailors from Scandinavian ships are held regularly by Rev. P. Hansen of the Scandinavian Seaman's Church in the former German Church. Regular church services are also held by Dr. J. Churcher, of the British Jews' Society.

Generally, it may be said that the Protestant Communities in Israel are settling down to a regular routine of service. Whilst the local press has occasionally carried criticisms of the missionary activities, the Government has been very cooperative, and has put no difficulties in the way of Christian worship or the preaching of the Gospel.

THE GREEK-ORTHODOX CHURCH OF JERUSALEM

(By Archimandrite Narkissos, Member of the Holy Synod of the Greek-Orthodox Patriarchate of Jerusalem)

The Greek Orthodox Church of Jerusalem, the oldest of the Churches, has a history of 19 centuries. Since the 4th century, when it began to flourish, it has displayed a special feature which rapidly determined its essential character. This is its monastic organisation, later known as "the Confraternity of the Holy Sepulchre" which guards and serves the sanctuaries erected by the Greek Byzantine Emperors over the Holy Places of Palestine, and also possesses numerous monasteries established under the Byzantine Empire.

The head of this monastic Order was at the outset the Bishop of the Holy City, who became, as from 451 A.D., the Patriarch of Jerusalem. Gradually the prestige of the Confraternity increased, and around it grew up the entire life of the Church of Jerusalem, which owes its special importance amongst the Churches to the fact that it was founded and has its seat in the sacred cradle of Christendom. Already in the Byzantine period the Greek guardians of the Holy Sepulchre had attained a dominant role in the Holy Land, as guardians of the Holy places, as protectors of the Orthodox faithful, and as a determining influence upon the destinies of the Mother of Churches. Striking instances are the Patriarchates of Modestos (632—634) and of Sophronius (634—640). It was Sophronius who, in 637,

concluded with Omar Ibn el Khattab the Treaty of Capitulation of the Holy City.

From the 7th to the 15th century, during their struggle for the defence of the Holy Places and of orthodoxy, the monks of the Holy Sepulchre had the protection and the consistent support of the Greek Emperors of Byzantium. And even after the conquest of Jerusalem by the Ottomans in 1517, fortified by the sympathy and interest of the Hellenic nation and of the other Orthodox peoples, they continued their work in face of every difficulty.

And so, after 16 centuries of struggle to hold high the banner of Christianity in the Holy Land, the Confraternity of the Holy Sepulchre continues to be a factor of prime significance in Palestine. Its influence is deeply stamped upon the history and evolution of the Orthodox Church of Jerusalem, which is distinguished by its monastic structure from all the other Orthodox Patriarchates. It occupies to-day a dominant place in the chief Holy Places, whilst others of them are in its exclusive ownership ; and it possesses 45 historic monasteries and numerous churches for the use of the Orthodox faithful, who look to it as their recognised authority.

A number of members of the Order of the Holy Sepulchre are established in the State of Israel as the representatives of the Greek Orthodox Patriarch of Jerusalem. They are as follows : —

1. The Archimandrite Gregorios, Superior of the Monasteries of the Holy Cross and of St. Simeon, both in Jerusalem.
2. The Archimandrite Efstathios, Superior of the Monasteries of Ramleh and Jaffa.
3. The Archimandrite Simon, Superior of the Monastery of Lydda.
4. The Archimandrite Ignatios, Superior at Haifa and Patriarchal Delegate of the Acre area.
5. The Archimandrite Michael, Patriarchal Delegate at Nazareth.
6. The Archimandrite Prohoros, Superior of the Monasteries of Cana.
7. The Archimandrite Philoumenos, Superior of the Monasteries of Tiberias and Capharnaum.
8. The Archimandrite Constandios, Superior of the Monastery of Mount Tabor.

All these exercise their religious functions freely, and also administer the properties of the Orthodox Greek Church of Jerusalem in their respective jurisdictions.

Envoys Extraordinary of the Patriarchate paid several visits, between March and October, 1949, to the Monasteries, Churches, and other properties of the Patriarchate situated in the State of Israel, all facilities having been given them for this purpose by the competent Israel authorities. The particulars of these visits are as follows : —

From April 1st to April 20th, by the Archimandrite Narkissos,

President of the Financial Commission of the Patriarchate, who went as far as Tiberias.

From June 12th to June 14th, by the Archbishop of Sebaste, Mgr. Athinagoras, Representative of the Patriarch, who visited the New City of Jerusalem, accompanied by the Archimandrite Narkissos and several other members of the clergy, and officiated at the Cathedral of the Russian Mission in Jerusalem.

From August 8th to August 31st, by the Archbishop Athinagoras and the Archimandrite Narkissos, who made a tour of the various localities in which properties of the Patriarchate are situated; during this tour they conferred with the competent Israel authorities and disposed of the questions affecting the interests of the Patriarchate in Israel.

From October 4th to October 10th, by the same two dignitaries.

PART III.

"ZIONISM AND THE HOLY SCRIPTURES"

Whether the Biblical prophecy precludes the restoration of the secular State of Israel is discussed by Father Giacinto M. Faccio, Custos of the Holy Land, in the March issue of "La Terra Santa", the monthly publication of the Custody in Jerusalem. His conclusion is that the relevant passages are not opposed to its restoration.

The author begins with an outline of the history of Zionism. "Ever since the destruction of Jerusalem by the Romans in 70 A.D., the Jews have longed for the restoration of a Jewish State in their historical Promised Land. Their ardent desire was intensified by the persecutions and restrictions to which they were subjected in many countries that looked upon them as undesirable aliens. Moreover, the Jews, always averse to assimilation, remained throughout the centuries vividly conscious of their right to live as a free nation, with the same rights as all other nations, in the country that had been the theatre of their glorious past. In a certain sense the aspirations that are now called Zionist can be said to be as old as the Jewish Diaspora ; in the Jewish post-exilic view one of the main characteristics of the Messianic era is to be the reunion of the dispersed members of Israel in Palestine and their liberation from a foreign yoke."

After a brief account of the history of the Zionist Movement up to May 15, 1948, when the State of Israel was proclaimed, the author writes : "To-day the establishment in Palestine of a Jewish National Home, which to many had long seemed a dream, is a reality... The State of Israel can in a certain sense be said to have been re-established, though the majority of the Jews are still scattered throughout the world and though many of them, nationally and politically, form part of the population among whom they live. This re-establishment has surprised particularly those who believed that certain Biblical passages opposed the restoration of the State of Israel".

Premising that he is not attempting to be exhaustive, Father Faccio then discusses three passages, viz. Hosea, ch. 3, v. 4; Daniel, ch. 9, vs. 26—27; and Luke, ch. 21, vs. 2—4.* None of these, according to him, rules out the restoration of the secular State of Israel. The passage in Hosea: "The children of Israel shall sit many days without king, and without prince and without sacrifice, without altar and without ephod or theraphim", is followed (verse 5) by "and after this the children of Israel shall return, and shall seek the Lord their God, and David their King, and they shall fear the Lord and his goodness in the last days"; and the author comments that it was the practice of the prophets to predict, together with the national catastrophe followed by exile, a repatriation and splendid restoration, a cause of supreme joy for all; and as the return from exile is considered as a prelude to the highest bliss, to be brought by the future Messiah, repatriation and restoration are often mentioned together. "The restoration of the Jewish nation under a single ruler after the captivity would find its complete fulfilment in the Messianic era, when all would submit to the theocratic King of Davidic descent of whom Ezekiel speaks (ch. 34, v. 23): 'And I will set up one shepherd over them, and he shall feed them.' This is also the view of the prophet Hosea. To the restoration of the political state of Israel and its priesthood, in the Messianic era, the prophet makes no reference.

Regarding Daniel, ch. 9, vs. 26—27: " ... Christ shall be slain ...; a people with their leader that shall come shall destroy the city and the Sanctuary; and the end thereof shall be waste ... ; The victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation. And the desolation shall continue even to the consummation and to the end", the author holds: "It cannot be deduced from this prophecy that, as a punishment for the death of the Messiah, Jerusalem destroyed shall never again be re-established and the Jewish people shall for ever remain in dispersion. The prophecy refers only to a definite period. That in a later period the Jews might rebuild Jerusalem which had been destroyed by the Romans, and even make it the capital of the new state, is not affirmed by Daniel, but not denied either."

Again on Luke 21, v. 24: "Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled", Father Faccio comments: "The prediction concerning the slaughter of the unhappy population was even surpassed by the horrors of reality. Yet the Gospel does not state that future generations shall be unable to return and reorganize under a leader of their own, independent of other peoples. The 'Gentiles' mentioned in Luke are probably the Romans. It must therefore not be inferred, as is done by some scholars, that the time of the Gentiles will last until the end of days, and that therefore the Jewish nation will never be re-established. The verse should be interpreted in the light of Romans ch. 11, vs. 25—27 ; thus the 'destructions of Jerusalem' would be God's

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* It must be pointed out that F. Faccio is quoting from the Vulgate version of the Bible. The English quotations are from the Douay Version.

temporary punishment of the Jews by giving precedence to th Gentiles in their admission to the Christian faith.

"When will this period of punishment have its end? Thi question cannot possibly be answered. But we may say with mora certainty that the 'fulfilment of the times of the nations' is no very near; those outside the fold of Christ are to-day still far to many. Yet, even so, the possibility is not excluded that the Jew may occupy the material site of Jerusalem, prior to their mas conversion to Christianity as predicted by St. Paul."

Finally, the author discusses whether the Gospels oppose th rebuilding of the Temple in the new State of Israel, and even o Mount Moriah. According to Father Faccio, Jesus' prophecy in Mat thew ch. 24, v. 2; "There shall not be left here a stone upon stone, that shall not be destroyed", was fulfilled in 70 A.D. Nothin therefore prevents another Temple being built in another or eve in the same spot.

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